

and, on November second, he set out for his winter journey to the French capital. It is said that he drew back at the last moment, alleging, not, as he might well have done, that Napoleon had violated every tradition of Europe and broken all the commandments, but that the Emperor's letter had been irregularly delivered by General Caffarelli, instead of being duly transmitted by the hands of two bishops! No wonder that the distracted but tenacious man was drawn two ways: as a temporal prince he must bow as others had done; as the vicar of Christ upon earth, how could he give the sacred unction to one who so violated the Ark of the Covenant? But perhaps one office might give assistance to the other; if neither secular nor spiritual restitution could be obtained in completeness, partial satisfaction for wrongs of both sorts might be got.

In due time the venerable traveler reached Fontaine-bleau. Since the Pope had come to Paris, and the Emperor had not, as of old, gone to Rome, so by another reversal the prodigal son had this time come out to meet his spiritual father. Napoleon was in hunting costume, and seemed by accident to meet the Pope's carriage as it traversed the forest. Against his loud protestations the successor of St. Peter alighted with satin shoes and robes of state upon the muddy ground. But the Emperor, though a prodigal, was not repentant, for after his first effusive greeting little acts of contemptuous discourtesy—such, for example, as himself taking the seat of honor in the carriage which they entered together—showed that this late successor of Charles the Great was no second Henry IV, who thought a crown well worth a mass, but an Otto or a Henry III, determined to assert the secular supremacy against any assumption recalling the pretensions of Gregory VII. The day before the ceremony a delegation of the